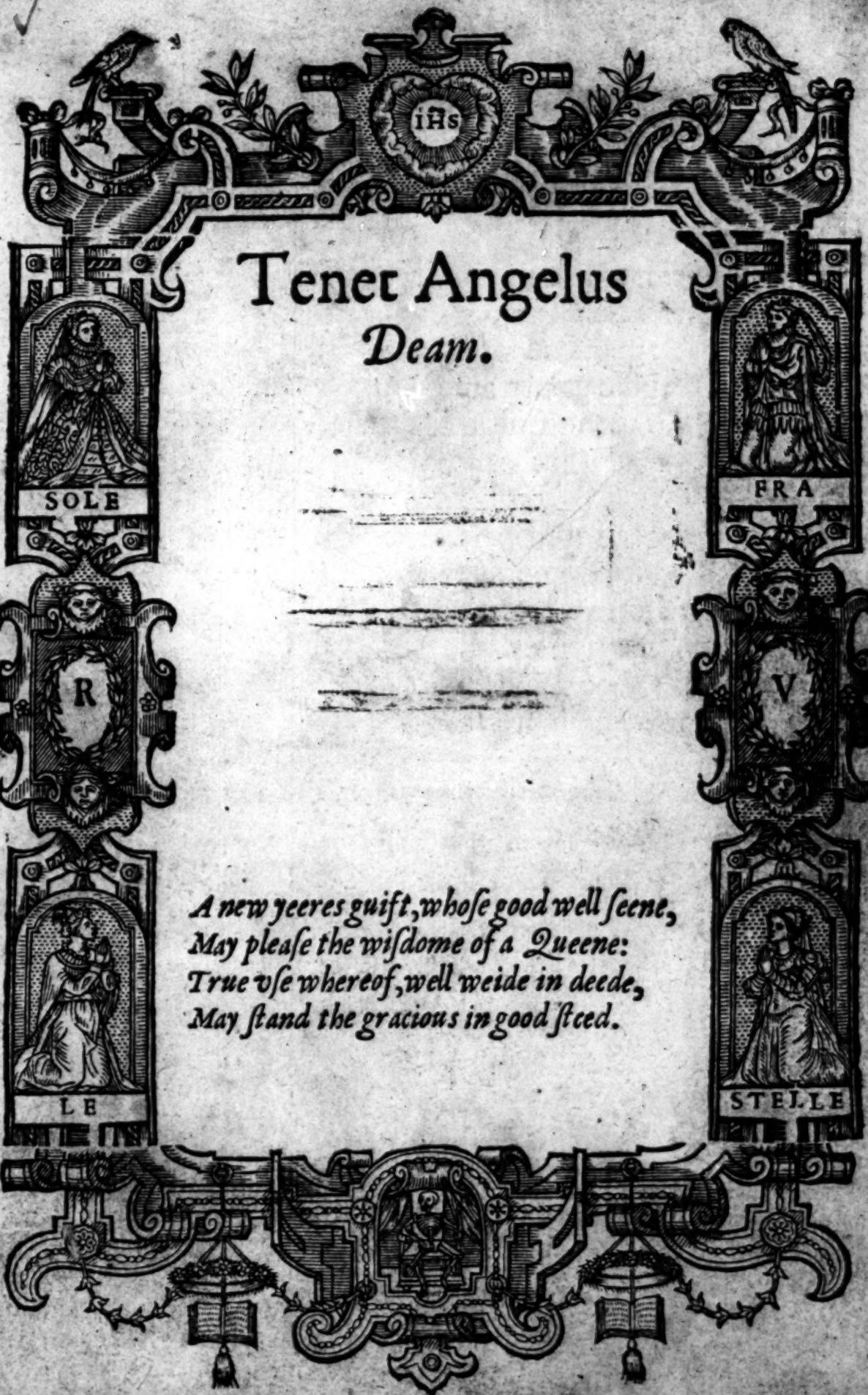


Tenet Angelus
Deam.

A new yeeres guift, whoſe good well ſeene,
May pleaſe the wiſdome of a Queene:
True vſe whereof, well weide in deede,
May ſtand the gracious in good ſteed.

THE RIGHT WAY TO HEAVEN:

And the true teſtimonie *of a faithfull and loyall* ſubiect.

Compiled by *Richard Vennard* of Lincolnes Inne.

MATH. 6.
Firſt ſeeke the kingdome of Heauen, and all things ſhalbe giuen.

AT LONDON
Printed by *Thomas Eſte.*
1601.

H R. V.



SALVATOR MVNDI.

IN this thy Name, my ſoule great comfort findes,
HEald from hir leprous ſinne by thy deere bloud:
ESchewing that moleſts diſturbed mindes,
SEeking for that may doe my conſcience good:
VOuchſafe thy Nature, as thou giueſt thy Name,
SWeet Ieſus, that a bleſſed Sauiour came.

COme comforter, behold my ſoule is ſad,
HElpe with thy Mercie, that thy Hand hath made:
REgard mee ſo, with hope I may be glad,
IN thy deere grace, let all my deedes be ſtaid.
SOnne of thy Father, ſuch true lightning ſend,
TThat in thy fauour Chriſt, our liues may end.

AMEN.





TO THE HIGH AND mightie Princis Elizabeth by the grace of God Queene of England France and Ireland, defendor of the Faith: &c. *Richard Vennard* of *Lincolnes* Inne Gent: Wisheth all happineſſe in this life: And in the world to come Celeſtiall Eternitie.



MOST Renowned Soueraigne, pleaſeth it your Sacred Maieſtie, at the humble hands of your loiall ſubiect, to accept this little handfull of my harts labour, wherein my feeling of Gods mercies, my knowledge of your gracious goodneſſe, and my care of my countries well doeing, haue made me take ſuch paines, as if it may be pleaſing in your ſight, ſhall breed no little ioy to my Soule. Who kneeling at your Royall feete, doe beſech the God of all Glory, to indew your Highneſſe with his infinite bleſsings, and long to preſerue your ſacred Maieſtie in all ioyfull health and proſperous life.

Your Maieſties moſt faithfull and loyall ſubiect

Richard Vennard.

Laudetur Dominus in æternum.

OH Heauenly Spirit of eſpeciall power,
That in thy hand, thy praiſe of praiſes holdeſt:
And, from the top of *Truthes* triumphant tower,
The hidden ſence, of faireſt thoughts vnfoldeſt:
Inſpire this hart, and humble ſoule of mine,
With ſome ſweet ſparkle of thy power deuine.

Teach me to thinck but on that onely thought,
Wherein doth liue the grace of vertues glory:
And, learne no more, then what thy truth hath taught
To thoſe beſt wits, that write thy worthie ſtorie:
Wherein is ſeene, in heauen and earths preſeruing,
The higheſt point of praiſes praiſe deſeruing.

Let not compare, come neere vnto none ſuch,
Heauen bee my thought, and let the world go by:
And ſay withall, that ſay I nere ſo much,
All are but trifles to thy treaſurie:
For all, no more, then what thy mercie giueth,
Who can behold wherein thy glory liueth?

No, I can ſee the ſhining of the Sunne,
But cannot ſound the Eſſence of the light:
Then, of thy face, in whom that faire begunne,
How can my ſoule preſume to haue a ſight?
No, my deere God, thy glory hath a beeing,
Where Eie, nor Heart, nor Soule may haue a ſeeing.

24637

And therefore Lord ſince ſuch thy glory is,
As cannot bee, but of thy ſelfe conceiued:
And heauen nor earth, conteines that ſparke of bliſſe,
But from thy hand of Mercy is receiued:
What ſpirit can hir ſweeteſt paſſion raiſe?
Neere to the due of thy deſerued praiſe.

Yet, ſince all glory doth belong to thee,
Thy name in all things muſt bee magnified:
And by thy Mercie thou haſt made mee ſee,
How in my ſoule thou maiſt be glorified:
In that ſweet Mercy make my Soule to know,
How beſt I may thy bleſſed glory ſhow.

Oh glorious God, what creature can there bee?
That moues or Breathes, or growes, but ſhewes thy glory:
What art, or ſcience, but doth ſpeake of thee,
And writes the wonder of thy wiſedome ſtory:
What ſound or ſence, can reaſons Soule refine?
But ſpeakes in glory of thy grace deuine?

The Sunne, in brightneſſe glorifies the light,
That in the beames but of thy beauty liueth:
The Moone and Starres amid the darkeſt night,
Shew what a light thy louing Mercy giueth:
So, Sunne and Moone and all thoſe ſhining creatures,
Doe ſhew thy glory, in their lightſome natures.

Laudetur Dominus in æternum.

Is not the daye a figure of perfection,
Wherin thy creatures were created firſt:
And Night of ſinne, that with a fowle infection,
Shewes how the Soule is for hir ſinnes accurſt:
But night once paſt, the Glorious daie appeering,
Shewes ſinnes forgiuen the ioy of mercies cheering.

So, Sunne and Moone, and Starres, and daie and night,
Speakes of thy glorie in their cauſe of beeing:
And, how they ſerue but in obedience right,
Vnto the grace, but of thy will agreeing:
While wildome ſhewes in ſtate of reaſons ſtorie,
They giue vs light, that wee may giue thee glory.

The Azure Skie, more cleere then Chryſtalline,
Wherin the Sunne doth caſt his beames abroad:
How doth it figure that faire hand of thine?
Wherein thy Mercie makes hir moſt aboade:
While, to the humble ſoules beleeuing eye,
Thy glory ſhines farre brighter then the Skie.

The Clowds that ſhed thoſe dropps of bleſſed dewes,
That water the drie places of the Earth:
What droppe ſo ſmall, but it thy glory ſhewes?
To bring a plenty where was earſt a dearth:
How doe they figure faithfull ſorrowes teares?
Whence ſin-burnt ſoules the fruit of mercie beares.

Laudetur Dominus in æternum.

The Aier, that giues each liuing creature breath,
Speakes of thy glorie in that breathing power:
And, when it leaues the creature vnto death,
It ſhewes thy glory, in that parting hower:
To leaue the fleſh ſo in corruption wounded,
Till grace renue, that was in ſinne confounded.

The earth, that yeelds ſuch choice of fruits and flowers,
How doth it ſhew, that glorious power of thine?
When, all vnſeene doe hidden lie thoſe powers,
That Arte or Nature neuer can define:
How ſweetes, and formes, and colours ſo ſhould grow,
But that thy glorious will would haue it ſo.

And, as the ſpring brings forth the budding greene,
With, beauties dies for to adorne the field:
So in the winter, few or none are ſeene,
That can the eye contentiue pleaſure yeeld:
So that the earth that neuer ſilence breaketh,
In hir dumb ſpeech, yet, of thy glory ſpeaketh.

The Sea wherein thoſe worlds of fiſhes liue,
That floate and tomble in the toſſing waues:
What Notice doe they of thy glory giue,
That from the Whale the little Herring ſaues:
And makes the Dolphin wound the Whale ſo ſore,
As driues him from the Sea to die on ſhore.

what

Laudetur Dominus in æternum.

What beaſt ſo great? or creeping worme ſo ſmall?
what bird ſo high, or of ſo low a flight?
But, that thy name is glorified in-all,
who, hauing made them by thy heauenly might:
Preſerueſt them ſo, that all the world may ſee,
They haue their beeing onely but in thee.

The beaſt his heare, the feather of the bird,
The fiſhes ſcale, and euery tree his barke:
Theſe for defence doth Nature all aforde,
As of thy glory, euery one a marke:
wherein thy hand of Mercy is beheld:
That doth ſuch comfort to each creature yeeld.

Is not the Fire a figure of thy wrath?
That ſoone conſumes the proude aſſault of ſinne:
The aire, the pacience that thy mercie hath,
When true contrition doth remiſſion winne:
The water, teares, that thou for ſinne haſt ſhed,
The Earth, thy death for to redeeme the dead.

Since then, aboue, and in the Elements,
Sunne, Moone, Stars, Skie, Fire, water, Earth, and Aier:
And, what may be beneath the Firmament,
Beaſts, Birds, Fiſh, worme, ſcale, fether, hide, nor haier:
Nor tree, nor Flower, nor Herbe, nor Graſſe, doth grow,
But, ſomeway doth thy glorious mercie ſhow.

Shall

24557

Laudetur Dominus in æternum.

Shall wreched Man? whom God did onely make,
To his owne Image in his Mercies loue:
So far himſelfe, and all his good forſake?
As, to forget ſo ſweet a Turtle Doue:
As his deere God, that ſo of nothing wrought him,
And his deere Sonne, that hath ſo deerely bought him.

Shall Man, I ſay? that onely ſpeciall Creature?
VVhom God hath made to ſerue his Maieſtie:
In lacke of Grace, reueale ſo vile a Nature?
As not to ſeeke his Name to glorifie:
No, heauens forbid, though ſinne be neuer ſuch,
In Man ſhould liue ingratitude ſo much.

No, hee whom God hath made to monarch ſo,
Aboue all Creatures, that doe grow or breath:
And by his wiſedome makes his will to know,
The good aboue, and euill from beneath:
And how hee helps the ſpirit in diſtreſſe,
His glorious goodneſſe cannot but confeſſe.

And, when hee ſees with thoſe inſeeing eies,
That in the ſoule doe giue the ſpirit light:
In what the height of heauenly glory lies,
To whom all glory doth beelong of right:
His hart will write, in his worths worthy ſtorie,
To him alone bee giuen all onely Glory.

Oh

Laudetur Dominus in æternum.

Oh, hee that ſits aboue the ſtarry Skie,
In holy ſeate, of heauenly reſidence:
And at the twinckling of his glorious eie,
Commaunds the world to his obedience:
Leaue that fowle ſoule in ſorrow euer friendleſſe,
That doth not ſound thy name in glory endleſſe.

All grace, all goodneſſe, wiſedome, power, and peace,
All truth, true life, all bountie, mercy, loue:
Theſe all together ſing, and neuer ceaſe,
Vnto the glory of this God aboue:
And can it bee? that Man, who ſees all this,
Will not giue glory to this God of his?

No, heauens forbid, that hell ſhould haue the power,
To ſpit hir poiſon vpon Man ſo much:
To make him liue to that vnhappie hower,
wherein to ſhew his wicked Nature ſuch:
As to forget Gods gratious goodneſſe ſo,
As not ſome way, his glorious Mercie ſhew.

Then ſet my hart among that world of ſoules,
That feele his bleſſings euery day and hower:
While truth records in hir eternall rowles,
The gracious goodneſſe of his glorious power:
Sing in my Soule and neuer ceaſe to ſing,
An *Halleluiah* to my heauenly King.

Laus, Gloria Deo.

24637

The high way to Heauen.

Cap. I.

He that in Heauen will taſt the fruits of Diuinitie: muſt firſt learne to know himſelfe in the ſchole of Humilitie.



Vmilitie, is a vertue ſpringing from the feare of GOD, the mother of meekeneſſe, and ſiſter of Deuotion, without which no man can attaine to the knowledge and feeling of his owne miſerie in *Adam*, & felicitie in *Chriſt*.

A Bird except hir wings be moued downwards cannot flye vp to the top of an hill: nor man, except the affectiõs of his heart, be humbled downwards, mount vp to the Tower of diuine vnderſtanding. And therefore that godly father Saint *Auguſtine* compareth *Heauen* to a faire ſtately Pallace with a little dore, wherat no man can enter except he ſtoupe very low. As who ſhould ſaye, *God reiecteth the proud, but giueth grace to the humble and lowly.*

The true wiſdome of a *Chriſtian*, conſiſteth eſpecially in the knowledge of his owne imperfectiõs. Then are we ſaid to be righteous (ſaith ſaint *Ierome*) when we acknowledge our ſelues to be wicked tranſgreſſors. He hath much profited in this life (ſaith Saint *Auguſtine*) that hath learned

In his booke againſt the Pelag.

Auguſt.

how far he is from perfection of righteousnesse. For the lesse opinion a man hath of himselfe, the more trust he hath in God: & the more he meditateth on the horrour of Hell, the neerer is he to the ioyes of Heauen. None more neere, then the humble penitent: whose heart is most deepely wounded with the grieuousnesse of sinnes: nor none so farre from true Religion as he who thinketh himselfe most perfect and very religius. Psal. 51. 17

The ioyes of Heauen are prepared, not for proude presumptuous *Pharases* (which seeme in their owne eyes to bee most iust, pure and perfect: but for poore humble *Publicans*, that iustly condemne themselues, as most vyle, miserable & wretched. The sonne of man came not to call the righteous, but sinners to repentance: to seeke none, but those that acknowledge themselues to bee lost: to comfort and raise vp none with his *Gospell*, but those that are discomforted, and cast downe by the law: nor to annoint or heale any with his oile of gladnesse, but such broken & contrite hearts, as for griefe of sinnes are sick and mourne in *Syon*. Luke. 18.

Cap. II.

Of our lothsome deformetie through Adams fall.

24637



A Naturall man confisteth of three parts, the Spirit or immortall Soule, indued with reason, will, and deuine vnderstanding: the naturall affections or powres of the Soule, as indifferent spurs to prouoke, stirre vp and pricke forward vnto vertue or vice: and the terrestriall Body, wherein *Sathan*, by tempting of *Adam*, hath written the law of Sinne. All which parts of *Man*, at the first were in such perfect order and concord framed together, as neither the immortall *Spirit* did conceaue any thing, the natural powers of the soule desire any thing, nor the terrestriall body execute any thing, contrary to the will of God. All creatures vnder Heauen beeing obedient to the body of man, as the subiect to the *Prince*: the naturall body obedient to the reasonable soule, as the seruant to the Maister, & the reasonable soule (with his affections) obedient to *God* the creator, as the childe to the father: till that cursed *Serpent*, our mortall enemy, found meanes to set them at variance & discord. Since which time the nature of *Man* became so frayle and weake, the occasions vnto euill so many, and the illusion of *Sathan* so prompt & ready, that except *Gods* especiall grace preuent him, he is apt & prone vpon euery light occasion, to yeeld vnto sin and wickednesse, being

1. Thes 5. 23.
1. Co. 2. 11
Ro. 8. 5. 17 7. 13.
1. Pe. 2. 11
Gal. 5. 15

more easely brought to conceaue an errour by one little word, then the truth by a long tale: & sooner seduced to consent vnto vice by one small example, then conuerted vnto vertue by many vehement perswasions.

Cap. III.

Of the miserie of Adams posteritie, and vanitie of the world.

FOr-asmuch as of all other vices, that old rooted infecton of *Pride*, *Vaineglory* and *Presumption*, is most vniuersally grafted in man: there is nothing more necessary to suppresse and subdue his haughty affections, then continuall remembraunce what he is, from whence he came, and whether hee shall. That in calling to minde, his base mettle, his wretched condition, and mortall generation, he may the rather bee moued more humbly and lowly to conceiue and esteeme of himselfe. Eccle. 7.

What is Man? *Telluris inutile pondus*, an vnprofitable lump of earth, like as one might say to a peece of vce, thou wast water, thou art water, and to water shalt thou bee turned againe. Man what

So

So Man was earth, hee is earth, and to earth hee ſhall bee turned againe. Thou haſt faſhioned mee of mould and earth (ſayth *Iob*) and I am become like duſt & aſhes. *O homo* (ſaith *Chriſoſtome*) *ſi conſideras, quid per os, quid per nares, quid per ceteros meatus egrediatur: numquam vilius ſterquilium inueniſti.* Iob. Chriſoſt.

What is Man? his matter is baſe ſlime & clay, his nature, weake & feeble, his birth paine & ſorrow, his life, vayne and miſerable: his ſtate, ſlippery & vncertaine, his time ſhort & tedious, his ſins horrible & filthy, & his end grieuous & lothſome.

What is Man? A mirrour of miſery: a play of fortune, and a pray of death: he is borne weeping and wayling, to ſhew his wretchedneſſe: hee liueth laughing and toying, to bewray his folly: and dyeth ſighing and ſobbing, to declare his weake infirmitie.

What is Man? *Apuleius* a *Philoſopher*, and ſcholler to *Plato*, deſcribeth him in this wiſe: *Men*, ſayth hee are liuing creatures, dwelling vpon the earth, hauing ſoules immortall, brutiſh ſeruile bodies, ſubiect to death: light carefull mindes, apt to errour, vaine in labours, diuers in conditions, long ere they be wiſe, their time but ſhort, and during life neuer content. Apulcius.

What is the ſtate of Man? *Saint Barnard* deſcribeth it in this manner. There commeth before thine eyes, ſaith he, a man, poore, naked, & miſera- Barnard.

ble, mourning that hee is a man, blushing that he is naked, weeping for that he is a wretch, replenished with misery, and fearefull for that his time is but short. A great part of his life passeth away in doing that is euill, a greater part in doing nothing, and the greatest part in doing thinges to small purpose. And as the life of man is vaine, transitory, and miserable: euen so is the world, with all things else wherein humaine nature taketh pleasure and delight: as health, wealth, honour, wisedome, strength, beautie, or whatsoeuer.

What is the *World*? A vale of misery, a sincke of sinne, a mould of mischiefe, a denne of theeues, a Court of Sathan, a purgatory of payne, a mother to the wicked, and a stepdame to the good: where the proude and vitious are daily aduanced without desert, and the humble and vertuous oppressed without cause: the wayward and seditious befriended, and the quiet and obedient molested: the ignorant and foolish permitted to speake, and the wise and discreet put to silence, crafty dissemblers extolled, and simple innocents despised. World.

What is the world? hir mirth is but sorrow, hir pleasure but payne, hir wisedome but foolishnesse, and hir wealth but misery: where nothing is to bee looked for, but euen a rancke of troubles, one following in anothers necke. A great trauaile is created for all men (sayth *Iesus* the sonne of *Sirach*) Eccle.

and

24657

and a heauie yoke vpon all mens children: ſome ſo pinched with pouertie, and oppreſſed with miſerie: ſome toſſed and tormented with ſtriſe and contention: ſome tormented with ſickneſſe, ſores and contagious diſeaſes: that if an old man would ſet downe the tragedie of his life (from the day of his brith till his departure to his graue) a man would wonder that the body could ſuffer, and the heart could beare ſo painefull and dolorous a pilgrimage. All the godly from the beeginning haue taſted the troubles of their time.

Adam, when his children did one kill another.

Abraham, when he wandred into a ſtrãge coũtry.

Iob, when he ſaw the ſpoile, and hauocke of his goods, the deſtruction of his children, and his owne body tormented with botches and ſores.

Ioſeph, felt his part of miſerie, beeing ſould by his brethren, and impriſoned without cauſe.

Noah felt his part of miſerie beeing perſecuted by the wicked.

Lazarus was both ſicke, ſore, hungry, & thirſty.

Father *Iacob* complayned, that his daies were few and euill. *Dauid* ſaid, hee was a worme and no man. *Solomon* was weary of his life, beecauſe all hee ſaw vnder the Sunne was nothing but vanitie, miſerie and vexation of minde. Father *Ierome* complayned, that Sathan ſought to ouerthrow him, and that his weake fleſh was ready to conſent

The prophet *Ieremy*, curſed the day of his birth. *Ionas* ſaid, it was better for him to dye then to liue. *Chriſoſtome* called the daies of his life, the daies of his ſorrow. *Nazianzen* wept that his mother had brought him forth to ſee ſuch miſerable daies.

Such trauayle hath God giuen vnto men vnder the Sunne, to be exerciſed therein.

Cap. *IIII.*

Of the race of mans life: And certenty of death.

AND as the daies of this our painefull pilgrimage are vaine and miſerable: ſo are they ſhort and tedious. The one foote no ſooner on the ground, but the other is ready to ſtep into the graue.

Man that is borne of a woman (ſaith *Iob*) hath but a ſhort time to liue, and is full of miſerie, hee ſpringeth as a flower, vadeth like a ſhadow, and neuer continueth in one ſtate.

The life of man is aptly compared to a vapour, to the trace of a cloude, to a ſhip paſſing ouer the waues of the Sea, toſſed & beaten with tempeſt: to a bird that flieth in the Aire: or a ſhaft, that is ſhot at a marke, and neuer ſtaieth till it light on

on the ground: Euen ſo man, as ſoone as hee is borne, doth begin immediatly to draw to his end.

Certainety of death

The godly Patriarks, who liued in the firſt age of the world, ſaw many yeeres: yet at laſt they dyed. Death was alwaies the end of their ſong.

Adam liued 930. yeeres. *Seth*, 912. *Enoch* 905. *Kenan* 910. *Mahelael*, 895. *Iarard*, 962. *Methuſelah*, 969. *Lameth*, 777. *Noah*, 950. and they dyed, ſaith the text.

Abraham, the Father of the faithfull: *Dauid*, a man according to Gods owne heart: *Iohn Baptiſt*, of whom our *Sauiour Chriſt* ſaith, there hath not riſen a greater among the children of women: yet they dyed.

All the Prophets, Apoſtles, & godly Martirs wer greatly in Gods fauour; yet they dyed. Rich and poore, wiſe men & fooles, learned and vnlearned, godly and vngodly: all muſt follow the daunce of death. Many are gone before, the reſt muſt follow after. Wyſe *Solomon*: Rich *Iob*: Strong *Sampſon*: & faire *Abſolon*, haue trode the path of al fleſh. Great *Alexander* cõquered the whole world: yet could finde no weapon to conquere death. The ſtiffeſt ſteele yeldeth to the hammer: the ſtrongeſt Oke to the Axe: and the ſtouteſt hart vnto nature.

And as death is a thing of all other moſt certaine and ſure: ſo is the time moſt vncertaine and doubtfull. The Lord in his woord hath reuealed vnto man many notable leſſons, touching

the knowledge of his will, yet not the day of his death, knowing that as the course of his life is the race vnto death, so is death the gate to eternall life.

So though our Bodies layd shalbee
to rot in loathsome graue:
Yet afterwards in glorious state
more beauty they shall haue.

When Death hath held them downe a while
anone they shall arise,
Eternally in ioy to liue
with Christ aboue the skies.

Cap. V.

The defence of a Christian souldier.

FOr-asmuch as our enemyes, the children of the worlde, are more subtile, crafty, and politike in theyr generation, then the children of *God*, able to deceaue if it were possible, euen the very elect.

Sathan can transforme himselfe into an Angell of light. *Pharohs* sorcerers could Exod.

24657

could worke ſtraunge wonders, turne a rodde to a *Serpent*, water into bloud, and make quicke frogs. It is written that *Simon Magus* could by ſorcery flye in the ayre, turne ſtones into bread, make ſerpents of braſſe, ſikles to reape corne with out handes: images of ſtone to laugh, and dogs to ſing.

And our enemyes beeing ſo many in number as which way ſo euer wee turne vs, wee bee ſure to haue ſome of them ready to encounter vs: at our right hand the world the fleſh and the diuell watch to entice vs to our vtter deſtruction, at our left hand *Aduerſitie*, *Pouertie*, and *Affliction* of body is ready to caſt vs downe into the dungeon of diſpaire: beehinde vs our ſinnes are at hand to bewray vs, within vs our owne conſciences belayeth to accuſe vs: before vs are Gods iudgements ready to condemne vs, and hell mouth open to deuour vs.

To reſiſt theſe Tirannies, it ſtandeth vs in hand to bee ſtrongly armed with the breſt plate of *Equitie*, the ſhield of vndoubted *Faith in Chriſt*, the helmet of aſſured *Hope* and *Faith in Chriſt Ieſus*, alwayes ready to doe our beſt, and truſting in him to doe the reſt.

Cap. *VI.*

Hee that in Heauen will come to ioy with Chriſt, muſt firſt trauaile with patience vnder the croſſe of Chriſt.

AS the *Israelits* could not come to the land of promise, but by long painefull trauaile through the wilderneſſe of tribulation. The law of *Adams* children is to liue in labour, and the curſſe of *Eues* brats to ſuffer affliction: yea, all mankinde doth feele the biting of the *Serpent*. Hee that will taſt of the glory of *Heauen*, muſt firſt be pertaker of his cup vpon earth: he that after death will reioyce at *Chriſt* his preſence, muſt firſt in his life time mourne for his abſence: There is no other way left for the members, then to follow their head, the diſciple is not aboue his maiſter: nor the ſeruant aboue his Lord. Seeing the good man of the houſe, hath ben called *Belzebub*, *Glutton* and a companion of the wicked, how can the Seruants looke for better entertainment? All the *Apoſtles* and godly *Martirs* ſuffered with patience the troubles and perſecutions of their time, to obtaine the kingdome of Heauen. Patience.

Eſay had his carkas cut a ſunder with a wodden ſaw. *Amos* thruſt into the temples with a nayle. *Daniell* condemned to the *Lyons*. *Ieremy* and *Steuen* ſtoned to death. *Iohn Baptiſt* and *Paul* beheaded. The three *Israelits* (*Sidrach*, *Miſach* and *Abednago*) committed to the flaming fire. *Thomas* preaching the Goſpell in *Iudea*, was ſlaine with a dart. And Prophets.

Simon

Simon Zelotes preaching in *Britaine*, was there crucified. But these valiaunt and victorious conquerours were well assured, that prosperitie and aduersity, life and death, are all *Gods* giftes to trye the harts of men.

Ignatius (scholler to *Iohn* and Bishop of *Antioch*) beeing condemned to dye for the *Gospell*, in his greatest torments, did valiauntly comfort himselfe saying, *Iam incipio esse Discipulus Christi*, now begin I to bee the disciple of Christ.

It is written how a certayne *Pagan* tormenting a *Christian*, asked him in disdayne, *What profit hee receiued by his Christ*, who answered, *That I patiently doe suffer thy tiranny, and willingly pardon thee without reuenge*. For as a noble mans seruant is knowne by his Maisters cognisaunce, so is a faithfull *Christian* by bearing his crosse with patience.

Cap. VII.

Of true Repentance with hir inseperable furniture.

REpentance is an inward sorrow & mourning of the hart and conscience for sins committed : And contayneth three parts, first *Contricion of hart*, the second *Confession of mouth*, the third *Reformacion of life*. Repent.

Like as a man feeling his body infected, first doth acknowledge his disease: Secondly seeketh to the Phisition for remedy: Thirdly beeing cured, is carefull to keepe himselfe from future griefe by keeping good dyet.

So is it the duty of euery good *Christian*, feeling his soule infected with sinne, first by earnest repentaunce to acknowledge the same before *God*: secondly by humble and deuout prayer to seeke vnto Christ for pardon: thirdly by restrayning of his affections, prone to euill, to keepe him from falling againe.

So when a faithfull *Christian* feeling his conscience burthened with sinne, doth humbly bewaile and confesse the same with teares trickling downe his cheekes, with groning and sobbing vnto *God* for mercie, beeing easely wonne and intreated, straite followerh pardon in *Christ*, comfort of conscience, and quietnesse of minde.

In such manner the Prophet *Dauid* confessed his sinnes to be more in number then the haires of his head. *Manasses* bowing the knees of his heart vnto *God*, confessed his faults to be more in number then the sands of the Sea. *Ezechiah* turning his face to the wall, mourned heauely. Kings.

Mary Magdalen fell downe behinde *Iesus* and lamented pitefully: *Peter* remembring the words of *Christ* after hee had forsworne him, went out and wept bitterly.

Thus

24637

Thus wherſoeuer true repentaunce goeth beefore with hir inſeperable furniture (as humble *Confeſsion*, *Faithfull prayer*, and amendment of *Life*) the *Remiſsion* of ſins doth follow after. And wher thackowledging of ſins leadeth not the way, there the gates of *Gods* mercy are alwaies ſhut.

Cap. *VIII.*

Of true Faſting.

FAſting ſerueth to three endes, firſt to mortifie and ſubdue the luſtes of the fleſh, the ſecond to ſtir vp our mindes to meditation & praier, the third to be a teſtimony of our inward humilitie, & dutifull obedience to the will of God. Faſting.

We ought to faſt; ſaith *Saint Ambroſe*, to keepe our bodies from ſurfeting, & our ſoules from ſinning.

The diſeaſes of the minde, ſaith *Saint Ierome*, are healed with praying, & the luſts of the body with faſting. For euen as a wanton pampred horſe doth ſtriue to caſt his rider, ſo doth a wanton pampred body by nature reſiſt againſt vertue.

It is good to faſt, ſaide *Saint Ambroſe*, but better to giue Almes. When the luſtes of the fleſh are mortefied, our wronged brother ſatisfied,

and our needie neighbour relieued: then God with our faſt is well pleaſed.

Saint *Auguſtine* in his Sermon in the Wilderneſſe, ſaith,

The ſick for lack of ſtomack faſt,
the Poore, for want of meate:
The couetous chuffe to ſpare his purſſe,
the Glotton, more to eate:
The Apiſh Ipocrite for praiſe,
a good man for his Soule health alwaies.

Cap. IX.

A briefe exhortation to Chriſtian Religion.

AS the wiſe men of the Eaſt did offer vnto *Chriſt* their coſtly preſents, of *Gold*, *Frankencenſe*, and *Mirh*: ſo the moſt precious thing that wee can preſent vnto him is, the Gold of *Faith* & ſure *Hope*, the *Frankencence* of *Zeale* and true *Deuotion*, and the *Mirh* of *Vertue* and *Charitable liuing*. Math. 2.

To honour him with due obedience, and depend wholy vpon his prouidence, ioyning alwayes practiſe with knowledge, deedes with words, keeping with hearing, walking with talking,

24637

ing and expreſſing with profeſſiing, knowing that not the hearers of the word, but the doers therof ſhalbe ſaued.

Not euery one that cryeth *Lord, Lord*, ſhall enter into the kingdome of Heauen, but hee that doth the will of my Father which is in Heauen.

If yee vnderſtand theſe things, ſaith our *Sauiour*, happy are ye, if ye doe them: bleſſed are they that heare the word of *God* and keepe it. Ioh. 13. 17.

Hee that heareth the word willingly, vnderſtandeth it rightly, beleeueth it faithfully, applieth it profitably, and keepeth it diligently, ſhall ioy with *Chriſt* aſſuredly. And thus is *Religion* or godlyneſſe, the ground of conſcience and true deuotion.

Iohn heard a voyce from Heauen ſaying, *Bleſſed are the dead which dye in the Lord, euen ſo ſaith the ſpirit*, that they reſt from theyr labours, and their works follow them. And hee that will dye in the Lord, muſt firſt bee carefull to liue in the Lord.

It is an infallible rule: *Qualis vita, Finis ita*, to him that liueth vertuouſly, *God* doth alwaies giue grace to die faithfully. A ioyfull death followeth a charitable life, and a happy life inſueth ſuch a death.

So he that liueth to die well, ſhal aſſuredly die to liue better: ſuch as liue like *Wolues*, doe often dye like *Swine*. And commonly after a diſſolute life (without feare of death) followeth a deſperate

death without hope of life. And it agreeth with all equitie right and reaſon, that ſuch as in lewde behauiour haue paſſed their time, ſhall by rigour of iuſtice receaue their end.

Cap. X.

An Exhortation to continue patient in Aduerſitie.

Aduerſitie

IT is required in a true *Chriſtian* to bee ſtrongly armed with *Patience*, and to abide firme and ſtable in time of temptation and tryall, ſo that neither proſperitie nor aduerſitie, weale nor woe, life nor death, can once moue, quaile or diſcourage him. Worldly *Riches* are ſubiect to many miſhaps, bodely health is taken away with ſickneſſe and by age, that daily creepeth on, *Beautie* is ſoone conſumed: But a true conſtant minde, comforted by *Gods* holy ſpirit, no chance or miſfortune can alter or quaile.

Elias in the wilderneſſe, *Iohn Baptiſt* in the deſart, and *Peter* in priſon (with the reſt of the *Apoſtles*) whoſe commendacions by *Chriſt* himſelfe are very great, not onely for leauing their parents, friends & country, to follow him, neither for their godly

24637

godly kinde of liuing, but by continuing constant vnto the end. You haue bidden with mee, sayth our *Sauiour Christ*, in my temptation, and I will giue you a kingdome. Be faithfull saith our *Sauiour* to the end, & I will giue you a crowne of life.

He that ouer-commeth shall possesse all things, and I will bee his *God*, and hee shall be my *Sonne*, and shall eate of the tree of life, but he that taketh the plough in hand and looketh backe, is vnmeet for the kingdome of Heauen.

Not euery one that worketh in the vineyard, but he that continueth till night, hath the pennie: not euery one that fighteth, but hee that getteth the victory, hath the crowne of triumph: not euery one that beginneth well & doth good for a time, but he that endureth to the end shalbe saued.

Happy and blessed is hee whom the father of mercy indueth with his interior grace, so to work, runne, and persеuer, as in the end he may say with the *Apostle*, *I haue fought a good fight, and got the victory: I haue finished my course and woone the price: Christ is to mee life, and death to mee aduantage.*

Cap. XI.

A comfortable consolation to the faithfull children of Christ.

PLuck vp thy hart & reioyce, little poore diſpiſed flock, for the Lorde hath heard the voice of thy weeping, whoſe will and pleaſure is to giue thee a kingdome; *Great are the troubles of the Righteous, but the Lord is the defender of the righteous cauſe, & wil deliuer them out of all.* Euen as a Father pittyeth his owne ſonne, ſo is our *God* merciſull vnto them that feare him. I haue beene young, and now am olde, ſaith *Dauid*, yet ſaw I neuer the righteous forſaken, nor his children begge their breade. Rather then *Elias* ſhall periſh for foode, *God* will prepare the *Rauens* to feede him. Rather then *Sampſon* ſhall decay for drincke, *God* will bring water out of an Aſſes law to refreſh him. Rather then *Iſraell* ſhall ſterue, the *Lord* will raine *Manna* from Heauen: & rather then his people ſhall faint with thirſt, the *Lord* will turne a great *Rocke* into a mightie fountaine. Yea rather then harme ſhal come to any one of his choſen, he wil ſet his *Angels* to preſerue thē

The mountaines ſhall moue & the hils ſhall fall downe, but my louing kindneſſe ſhall neuer bee remoued nor fall away from my elect, ſaith the *Lord*: whom the *Lord* loueth he chaſteneth, & yet delighteth in him, as a Father in his ſonne, becauſe thou waſt beloued of *God* (ſaith the *Angell* to *Tobi-*

as)

24857

as) it was neceſſary that temptation ſhold try thee.

Like the heardsman, when any of his flock is vnruly & ſtraieth from his fellowes, ſendeth forth his dog not of malice, to hurt or deuoure him, but of loue to ſaue & reforme him, euen ſo our ſauiour *Chriſt* (being our heauenly ſhepheard, when his ſheepe goeth aſtray & offend him: he ſendeth out his dog of tribulation, not of enuie to deſtroy or harme them, but of fauour to correct and amend them.

Euen as *Moſes* by ſtriking the hard ſtonie rocke with his rod brought forth plentie of water, euen ſo *God* by ſtriking the hard ſtony hart of man with affliction bringeth forth teares of contrition.

And as in the goldſmithes forge, the gold is fined, & the coales burned: ſo in the forge of temptation & trouble, the faithfull are tryed, whilſt the wicked are hardned & conſumed: yea, euen as the ſeede that is caſt vpon the land, vnleſſe it endure the coldnes of raine, froſt & ſnow, can bring forth no fruite, no more can a man, vnleſſe hee beare the croſſe of *Chriſt* by tribulation and aduerſitie, bring forth true fruits of the *Goſpell*.

Cap. *XII.*

Of the ioyfull ſtate of Gods children, after the laſt Iudgeent.

AS the world had a beginning ſo ſhal it haue an ending. The Heauens ſhall paſſe away in maner of a tempeſt (ſaith the *Apoſtle*) the element alſo ſhall melt with heate, & the earth ſhalbe conſumed with fire, but the Lord will create new, and the former ſhall not be remembred.

And as we are now clothed with the image of *Adams* corruptible body, ſubiect to death & miſery, ſo ſhall we then bee clothed with the image of *Chriſts* glorious body, changed into perfection and ſinceritie.

When *Chriſt* ſhall appeare, ſaith the *Apoſtle*, we ſhalbe like vnto him, & ſee him as he is, & though wee ſhall not then, as now, bee maintained with earthly or elementall foode, but as the *Angells* of Heauen, yet our bodies of the ſame humane nature, ſhape and faſhion, of fleſh & bones with all parts and members of a man, as in this life, not altered in ſubſtance, but changed in property. Behold my hands and my feete (ſaith our ſauiour to his diſciples) for it is euen I my ſelfe, handle mee and ſee, for a ſpirit hath not fleſh and bones as ye ſee mee haue.

And as we ſhalbe new men, ſo ſhall we haue new ſences, to vnderſtand things, not as they ſeeme, but as they are in deed, & behold the diuine Maieſtie

of *God*, face to face: the fruition of whose glorious presence, as the originall fountaine from whence all wisedome, gladnesse, ioy, vertue and true felicitie proceede, shall so rauish, content and satisfie euery member, power and sence of both bodie and minde, with such full perfection of pleasure and delight, as neither eye hath seene, eare hath heard, tongue can expresse, nor any hart of man imagine, in comparison wherof all the desired and gladsome pleasures of this world are but fayned shewes and darke shadowes.

And as our sauiour *Christ* laid aside part of the Maiestie, tooke vpon him the forme of a seruant, & hauing performed due obedience & subiectiō, vnto his father is now aduanced to the highest dominion, and crowned with honor & glory, so that all knees shall bow vnto him. So after the last day when he hath performed the office of a *Meditor*, he shall yeeld vp into the hands of his Father, both the kingdome, name and crowne of glory, that God may bee all in all, to whose heauenly mansion the *God* of all glory bring vs for his Sonne *Christ* his sake.

AMEN.

A moſt godly and comfortable Praier, in time of Aduerſitie.



Eternall and moſt louing Father, thou GOD of mercie & Iudgement, to whom all things in Heauen & earth doe bow & obey, at the continuance of whoſe glorious Maieſtie the wohle world doth tremble & quake, who hath faſhioned Man of ſlime and earth, ceuered him in his mothers womb, and deliuered him from death and hell. To thee our heauenly Father, I humbly bow the knees of myne heart, beſeeching thy Fatherly goodneſſe in *Ieſus Chriſt* to heare mee, poore wretched childe of *Adam*, begotten and borne in ſinne, diſquieted with troubles, wrapt in aduerſitie, and oppreſſed with miſerie: yet by thy ſecret purpoſe pertaine to thy kingdome. A Sheep of thy fold by election and calling, though vnrulie: A ſeruant of thy houſehold, by obedience & dutie, though vnprofitable: A ſonne of thy famely by adoption and grace, though vnworthie.

I will call mine owne waies to remembrance, con-

24657

confesse mine iniquities against my selfe,& powre out my complaint beefore thee. Giue eare to my praier O *Lord*, consider my distresse, and pardon the voice of my humble desires let the words of my mouth,and the meditations of my hart,be alwaies acceptable in thy sight,*O Lord my strength and my reedemer*.I haue sinned grieuously, O mercifull *God*,against heauen and before thee,& now in the vexation of my pirit,& the anguish of my soule.remembring thy fatherly kindnesse toward penitent sinners: I appeale to thy eternall mercie, acknowledge my wickednesse, and lament my grieuous offences. Ioh.13 17.

My hart is broken with sorrowes,my life waxen olde with heauinesse,& my yeeres with mourning.How long wilt thou be angry with thy seruant O *Lord*? how long shall I seeke counsaile in my soule,and be so vexed in my spirit? how long shall I poore sorrowfull wretch, bee tossed with these troublesome floods of mortaletie,bewailing the tediousnesse of this my irkesome pilgrimage?

The infant ouercommeth his mother with crying,the childe his father with weeping, and the seruant his maister with submission,and wilt thou be no more intreated o *Lord*? wher are thy tender mercies which haue beene euer of old? our fathers hoped in thee and were deliuered, they put their trust in thee and were not confounded.

Thou art the Father of the fatherlesse, and the

helper of the friendles: thou haſt alwaies hard the humble deſires of the poore, and thou prepareſt their hartes to call vpon thee, and thine eares harken therevnto: thou deliuereſt them from wrong, and right deere is their blood in thy ſight.

Why art thou ſo full of heauineſſe then, O my ſoule? and why art thou ſo diſquieted within me? O put thy truſt in *God*, for I will yet giue him thanks, which is the helpe of my countenaunce, and my *God*, yea though hee kill mee, yet will I truſt in him: I will ſing vnto the *Lord* ſo long as I liue, and will praiſe my God ſo long as I haue any being.

He hath chaſtened and corrected mee, but not giuen me ouer vnto death: and therefore my hart daunceth for ioy: my fleſh ſhall reſt in hope, and in my ſong will I praiſe him. I will honor him with due obedience, ſerue him with feare, and reioyce vnto him with reuerence.

Rebuke me not in thine anger O *Lord*, neither doe thou chaſten mee in thy heauie diſpleaſure: forſake me not in mine old age, when my ſtrength faileth me: but comfort my heauineſſe, pittie my miſery, and relieue my neceſſitie.

Cleanſe mee from my ſecret faults, and pardon the ſinnes of my youth. Graunt mee a new hart, a new minde, a new ſpirit, and a new life: and I wil offer vnto thee the ſacrifice of thanksgiuing, and reioyce in my ſaluation, O thou moſt higheſt.

24857

An Exhortacion to continew all Subiects in their dew obedience, together with the reward of a faithful subiect to his Prince.

To the Reuerend Lo: Bishops and the Clergie.

FOR-asmuch as your ecclesiasticall office is giuen you from God, as the next principall members (vnder the head) to gouerne the Common wealth of this misticall bodie: and that there is required at your hands an extraordinarie dutie touching the function of the Soule. Let mee entreate you to be as vigilant as the fiue wise Virgins, hauing Oyle alwaies in your Lamps, against the Bridegrome comes forth of his chamber. Your office is the Soule of the Laitie, the heart of gouernement, & the verie Epitome of all obedience. From you as the *Moone* boroweth hir light of the *Sunne*, all inferiour Ministers take their order of perfection. Let then your doctrine be pure & stedfast like *Moyses* bush, that alwaies burned but neuer consumed: your preaching in season, and out of season, and your conuersation as spotlesse as the sacrifice of *Turtles*. You best know what plentie of *Manna* hath rained in *Israel*, & how many *Homers* ful euery man ought to gather: Be not any of you ỹ first ỹ gather more then is commanded, & in mistrust of Gods benefits

fits infect the whole land with the vice of *Auarice.*

You ought ratherto be like *Pellicans* in the wilderneſſe, who in tender loue, peck the blood from their breaſt to feed their yong ones. You ſee with your viſible eies how wonderfull almightie *God*, hath alwaies preſerued the *Queenes Maieſtie*, from the ſnares of hir manifold enemies.

And in you principally lies the ſacrifice of thancks giuing, it is you that ought to daunce before the tabernacle, & to goe with the people to the Arke of couenant: that your righteouſneſſe may bud like *Arons* rod. It is you that ought to flie foorth from this toſſed *Arke*, & like the Doue, bring the Oliue braunch of peace in your mouthes, & tell the people, that if they returne, *God* wilbe their *God*, and ſend a truce to their diſtreſſed ſoules by you his ambaſſadors.

Num.17.8

Gen.8.11.

Flie not to *Tharſis*, when you are ſent to *Niniue*, leaſt deuouring diſtruction attend you: nor with the *Man* of *God* goe not out of the way, leaſt a Lion teare you in peeces. But ſtill be conuerſant with the Lord, that your faces may ſhine with *Moſes*, when he came from the *Mount*, and bring the image of Gods glory to the people in your foreheads: you muſt beare, with *Aron*, the breſtplate of iudgement vpon your harts. There muſt be grauen vpon your foretronts, *Holineſſe* to the *Lord*, and your ſoundes muſt be heard when you goe into the holy places before him.

Exo.34.30

Exo.38.30

Exo.35.36

So

So shall yee stand like mount *Synay*, neuer to be remoued: and your golden candlestick shine in the Temple of the *Lord*. Remember the charge your maister *Christ* gaue to his seruant *Peter*, binding him three times, aboue all things by his feruent loue, and the deere affection he bare to his Maister to feede his sheep: to bee with *Paul*, the faithfull *Ambassadors* of *Iesus Christ*, as thoūgh *God* did beseech you through vs: we pray you in *Christs* steed, that ye be reconciled to *God*. With *Paul* like wise to be an example of life & doctrine, as in these words: And follow hard toward the mark, for the price of the high calling of *God* in *Christ Iesus*. Let vs therefore, as many as be perfect, be thus minded, if ye be otherwise, *God* shall reueale, euen the same vnto you.

2. Cor. 5. 2.

Phil. 3. 14.

Yee are, most Reuerent, the salt of the earth, which wanting sauour, is to be troden vnder foot: ye are the light of the world, a citie that is set on a hill cannot bee hid, let your light therefore shine, that they that see your good workes, may glorifie yonr father which is in Heauen.

Matt 5. 13

Thus vnworthie to counsaile so graue aduisements, as if the body should instruct the Soule, I onely like a trauailer in his pilgrimage, seeing a King goe out of his way, tell him there is a better, a more perfect and a straighter: So referring you to your Masters reward, who hates a hidden talent, I beseech that *God*, who guideth *Israell* by day

Exo. 13. 21

in a piller of clowde,& by night in a piller of fire, to direct your earthly bodies & ſpirituall ſoules to his ſeruice. Amen.

To the true Nobilitie of this Realme.

TO ye,Right Honorable, that are the props & ſupporters of a kingdome,that like *Atlas* ſhould beare the waight of Heauen on your ſhoulders, giue me leaue to ſtretch forth the Artires of my hart,& as in a tempeſtious time,in peace vnite you together like one body,obedient to one principall head.In that worthie member,the *Hart*,the monarch ſeate of our *Microcoſmos*,ſhould be your reſidence,with in whoſe center as in a *Princes Court*,are diuers receptacles for you to inhabit in. Then as branches extending from the lofty *Ceder*,being fed by one roote,doe notwithſtanding cheriſh one another with their naturall ſap. So like the true ſtocke of *Nobilitie*,diſcended from your worthie anceſtors, be you combined in a coniunction of vnſeperable aide,that the body of the tree,may be comforted in ſo happy an iſſue,& in the proudeſt blaſt of conſpiracy,keepe you ſtil vnremouable.Be ye like faithfull *Mardocheus*, ſpotles in your waies, when traitors like proud *Haman* ſhall periſh in their own complets.For if yee pleaſe to peruſe our *Hiſtories*, both

Eſter.

both eccleſiaſticall and prophane, yee ſhall finde, that neuer traitor to his natiue *Prince*, but had his reward threefold return'd into his wicked boſom. And though it hath pleaſed *God*, ſometime to ſuffer them (the cauſe beſt knowne to his ſacred pleaſure) to bring to paſſe their hatefull purpoſes: yet as a woe pronounced to them by whom ſuch euils come, their miſchiefe hath not paſt without greater miſchiefe reguerdond. There is none of your Honorable ſocietie, but knowes that treaſon is the deuider and ſeperater of all good things, & a fatall diſioyner of perfection, bringing with it ruine, and the mercileſſe ſubſtitutes of war: where on the contrary, obedience is the ſinowes of the ſtate, & glewes the harts of *Nobilitie* together, like one indiuiſible ſubſtance. And as the ſeauen leane Kine in *Pharaohs* dreame, deuoured the ſeauen fat, yet themſelues not the fatter: ſo ſtands it with treaſon, like a cormerant, it deuoures all: yet is it ſelfe the better by nothing. What greater paterne of miſerie can ther be, then a kingdome deuided in it ſelfe, it is like the dangerous Eclipſe of the Sun: nay like the vnnaturall ſeperation of Heauen, that brings all danger and diſtruction. No plague of *Egipt* comparable to that miſerie, for ciuile diſcention is the gate to let in ruine, and forraine innaſiō: it is like a wedge of iron, that entring into an Oke, diſſeuers both ſides in ſeuerall peeces, & makes them both fit for the fire.

Gene. 41. 4

The florishing state of *Rome* was deuoured by that *Monster*, and all tranquilitie swallowed at a bit by that hedius *Leuiathan*. It is like the blinde *Mole*, that louing still to bee mischieuously labouring, tosseth vp hir owne destruction.

Let then, Right Honorable, that acceptable sacrifice of your harts be offred to our gratious *Soueraigne*, which far exceeds the externall offices of fained affection, who with an eye of vigilance, will, no doubt, regard your vertues: and like the cheerefull comfort of the *Sunne*, with hir blessed countenance, make your yong blossomes come to pleasant fruit, and bring the fruit by comfortable warmth to full maturetie.

By this meanes, shall your *Phenix* liue still, & you be made most happie in hir fresh renuing. *God* so direct your harts to worke in you vnfained loyaltie to hir sacred *Maiestie*, and deadly hatred to selfe deuouring treason: Amen.

To the Ciuile Maiestrates, the Lord Maior and the Shrifes of London: and other inferiour officers.

THe naturall care that your loyalties haue euer borne to your Soueraigne, since your first florishing time, both in peace and war, hath in ages past (as deedes worth registring) beene recorded: yet it hath bene manifest when

when *Princes*, that heeretofore haue gouerned, haue held the raines with a more ſeuere hand, then in our time (*God* be thanked) yet yee haue without repining willingly ſuſtained, as giuing place to time, to fortune, or both.

And as in all dangerous *Commotions*, you haue made apparant your forward loues and loyalties, to hir *Maieſtie* & your natiue countrie, ſo it cannot be doubted but your vigilant care, confirmed in perfect reſolution, like the helping hands of a diſtreſſed body, will in all loue, when occaſion ſhall ſerue, miniſter, as to your ſelues, the faithfull aſſiſtance of all your powre. Wherein you ſhall finde our *Soueraigne*, like a careſull *Mother* with *Heſter*, be ready to offer hir ſelfe for hir people, & with *Iudith*, to dread no daunger to preſerue hir owne nation.

I know it is yet extant in your memories, how careſull ſhee hath beene to ſend comfort to forreine diſtreſſed *Chriſtians*, & with the help of *God*, hath deliuered them, where otherwiſe, like a flock of Lambes, not able to defend themſelues, their throtes had line open to a heard of ſauage *Wolues*.

How much more then, hir highneſſe ſhewing ſuch compaſſion to ſtrangers, will ſhe haue eſpeciall regard of hir naturall people, and in moſt eſpeciall to you that are, by often apprelation, tried to be of hir moſt faithfull, loiall & deereſt ſubiects.

The tirants *Nero*, *Diocleſian*, and *Phalaris*, who

moſt bloodely diued into the bowells of their friends and ſubiects, being Heathen, were obeied both in loue & feare, though their tiranny extended to all licentious & vnciuile proceeding. How much more then ought ye, hauing a moſt *Chriſtian Prince* to gouerne yee, that tenders the pricking of your finger, as a wound neere hir owne heart, to proſecute hir *Princely* affectió with pure integritie. I vrge not this, as though your loues were doubted, or held in the ſuſpence of vnequal ballance, but as remembring you of that which cannot be to often mentioned, conſidering the danger of diſloial ſeducers, that thinck to bribe the faithfull harts of hir *Highnes* louing ſubiects (as the *Diuell* that ſoweth *darnel* amongſt the beſt *wheat*) with their falſ ſhewes & deceitfull practiſes: or like the *Crocodile* in *Nilus*, that weeps like a child, till ſhe alure ſome paſſengers, & then appearing in the nature of hir ougly ſhape, extends hir hunger bitten paunch, & preſently deuours. Of ſuch peſtiferous natures are all glozing ſiccophants that guild their pretences (to keepe the counterfait vnſpied) with ſuch falſe ſuggeſtions, carrying no ſhew of reaſon or truth: but like the *Diuells* that entred into the heard of *Swine*, when they cannot haue liberty or licence to do one miſchiefe, couet to enter into another, ſo their mallice may be ſet on work. But to withſtand ſuch, I know both your ciuile pollicie is able, and your well inſtructed mindes very willing.

Heerein

Heerein ye ought the rather to be throughly confirmed, ſeeing how God hath from the beginning of hir Maieſties reigne, defended hir in all maner of enuious aſſaults, and layed their owne euill, vpon the wickedneſſe of their owne heads. And hir Maieſtie is throughly perſwaded of your fidelitie, and ſound incorruptible loue to hir Crowne & dignitie: & that you will hereafter be chary to diſcouer to hir, if need ſhalbe (as god forbid) any miſchief lurking like the poiſon of *Aſpis*, vnder their lips, then others ſhold by wiſe pollicie inkindled by hir tender loue, bring the ſame to euident light. And as in a late proclamaciō ſhe promiſed in the cōtinuance of your dutiful & feruent affectiō, ye ſhal finde hir more careful of your welfare, then hir owne; more deſirous of your preſeruacion thē hir owne: & that no perticuler hurt or diſcōtēt ſhalbe wrōgfully impoſed vpon you: but ſhe in hir princely nature wilbe redy in perſō both to heare it & to right it. I know that in ſome forreine coūtries (*yet in Chriſtendom*) they can ſcarce ſuſtain their bodis with ſuch meat & drink as they like, *yet is neceſſary for thē*, & with ſuch other things as the nature of man requires, but as yoked with a domeſtical ſeruiletie, they are cōſtrained to pay tribute for the vſe of them, & giue double, both for their appetite & ſuſtenance. God forbid (as thāks be to God it is not) that the ſubiects of *England* ſhould be oppreſſed with ſuch tedious clogges.

This

This as one feruent in affection, aduiſing (wher I know notwithſtanding, there is a ſetled vnitie of loue) euen as you hope to haue your ſoules lift vp on high, and your coffers enriched on earth: as yee looke to haue your warehouſes filled with *Gods* bleſſings, to haue your wine good, and your oyle fat: ſo once againe I ſtir you vp, like a flame that is quickned with blowing, to loue God, obey your Prince, and be carefull for your country, ſo ſhall hir proudeſt enemie die at your feete, and ye bee made worthie inſtruments (like a tower of Marble) to defend hir ſacred Maieſtie, whom God continue long in all ioyfull health and proſperous life: Amen.

To the true and faithfull priuate ſubiect.



ND now beloued countrimen to you in generall, that carry with you the full currant of affection, the ſwifteſt ſtreame of deepe guiding loue, not to bee reuerted or turned backe by the vehement oppoſition of my reſiſting winde.

To you, as to the open marke, wherto my hart leauells hir pretended aime (being the vpſhot of mine exhortacion) I ſend this louing and friendly

24857

ly counſell. Like to a ſtrong Cittie fenced about with impregnable walls: ſo ought you to be in time of domeſtical rebellion or forreine inuaſion. For you are the main battaile, the ſtrength & truſt of your coũtry: & to you belõg a chief truſt in this required preſeruation. Euen as hir highneſſe may wel be compared to the apple of our eye, of which naturally (by reaſon it is tender vnto vs) we haue a diligent care: ſo ought you to ioyne your whole body of defence, both armes, legs, feete, and hart, to protect hir royall perſon, without ſecret grudging, priuate muttering, or vnnaturall controuerſie.

You ought to be like ſtedfaſt Rocks in the Sea, readie to front euery ſtorme, and to withſtand (without remouing) the moſt bitter blaſt, that either winter or foule weather affords.

I know my moſt louing countrymen, that you well perceiue the Princely care of hir Maieſtie towards you hir louing ſubiects, & the honourable diſpoſition & noble induſtrie of hir vigilent counſell. Of which Honourable ſociety, although now vntimely deceſſed, I cannot but call to minde that Right Honorable and moſt worthely to bee remembred, the late *Lord Burgley*, and *Lord high Treaſurer* of *England*. Whoſe fame may not bee ſealed vp with the leaden hand of *Obliuion*, who whileſt he liued ſhewed himſelfe one of the moſt faithfull, carefull, and wiſe councellours that euer liued in any kingdome of Chriſtendome.

He was the Beacon that diſcouered forrein mallice, and home-bred miſchiefe, the neuer fayling watch-tower of the common-wealth, the hart of Iuſtice, bearing vp the ballance of weightie cauſes with an euen hand, and cutting downe with the ſharp ſword of preuencion the children of rebellion at home, & the enuious intencion of the Enemie abroad. For cauſes in common triall, I call heauen to witnes, I ſpeake but what I know, as he was Iudicial, wary & circũſpect, ſo was he vpright, diſcreet, and pittifull, not leaning to any ſide either for fauour or gift, but with an impartiall eye iudging all things according to the equitie of the cauſe. Would many brãches like to that tree from whence it ſprang might from that ſtocke ſpread their vertue, in this hir Maieſties garden of happie gouernment.

In which ranke of true Nobilitie, diligent watch-men, and graue Councellers, I may not omit that Right Honorable and milde condicioned *Lord* the *Earle* of *Nottingham*, whoſe true loyaltie to hir Maieſtie, neuer ſpotted with the leaſt miſtruſt, may keepe euen wing with the reſt of that Honorable ſocietie, whoſe true ſhew of a vertuous and noble minde, is daily made apparant by his exceeding bountie towards the poore and needie. The fruit whereof is Eternall ſaluacion.

And

24557

a faithfull subiect.

And that Reuerent and carefull Gentleman, *Sir Iohn Popham Knight, Lord chiefe Iustice of England*, being another of the body of the Counsell, whose Honorable forwardnesse, with great discreation hath ben often proued in your *Maiesties* serious affaires (as in calming the *Realme* with quiet, that hath ben hertofore tempestuously troubled with blody murtherers & felonious robbers: but now, *God* be thanked, by his diligent & wise gouernment well reformed, whose exceeding loue to his Prince & country, hath ben often made apparant by his laborious indeuours.

To conclude, I beeseech *God* in his infinite mercy, stirre vp in you deere affecting loue to hir *Maiestie*, who for the comfort of his chosen, and maintenance of his truth, hath defended hir highnes this 44 yeers, our most merciful gouernes: *Mercie* hath alwaies sitten at hir *Maiesties* right hand, & houered about hir like a continual handmaid. *Mercie* is the wedding ring, that like an vnspotted *Virgin* hath married hir to our *Sauiour Christ*: & setled hir *Highnes*, the faithful president of his true *Church*, wherin long may hir *Maiestie* continue many happie & peacefull daies, to the great glory of God, & to the exceeding comfort of all vs hir faithfull & louing subiects. Amen.

What a faithfull Subiect is.

A Good Subiect, next to the *Diademe* that adornes a *Princes* head, is the chiefeſt ornamēt that decores his dignity. He is as the precious Balme that anoints his browes: and is neerer to his hart, then his Scepter to his right hand: as ſweet in his noſthrills as the groues of *Gylead:* and more precious in his ſight, then *Solomons* Iuorie throne couered with pureſt gold.

His hart is clothed with peace, like Mount *Oliuet*, and his eyes as harmeleſſe as the ſight of a *Doue*. His tongue ſounds like the Harp of *Dauid:* and his lips deliuer the happineſſe of loyaltie: his eares are the portalls that receiue vnderſtanding, & all perfection from thence is conducted to the hart: His hands are readie to fight the battailes of the Lord: & his feete (ſhunning the ſteps of blod) are bent alwaies to walke in the pathes of innocencie. Thus excellent in the ſight of his Prince, ſhines a faithfull ſubiect, more gorgeous then the *Ephod* of *Aron*: and more ſumptuous then *Solomon* in all his Royaltie. Who ſo is this to his Prince & countrie, the Lord will proſper him, and hee ſhalbe bleſſed in an euerlaſting generacion: And for one of theſe benefits hee receiues on earth, he ſhall haue a million in Heauen. For one

of

24637

of those perfections he pertakes off in this world, nombers aboue nomber, shall attend him in the world to come. And his Prince shall thus pray for him and blesse him, as *Solomon* did his subiects. *And the King turned his face and blessed all the Congregacion of Israell, and said: Blessed bee the Lord God of Israell, who spake with his mouth to Dauid my Father: and hath with his hand fulfilled it.*

And though my selfe may say with *Isaie*, *I am a worme and no man*: yet (I speake it in despite of vaineglorie) I would with all my hart as an *Isaac* in the hands of *Abraham*, serue as a sacrifice, to doe my *Prince* & country good. For surely hee cannot bee a true seruitour of God, that is not a faithfull subiect to his Prince. Neither would I iudge any felicitie in this world answerable to that, if once my soule might bee imployed to please my Prince, and benefit my countrie.

For all the offices of humanity depend onely vpon those principall performances, for I know by that meanes ther comes a blessing from a far, a reward full of ioy, which none els are worthy to obtaine: which reward I hartely pray the great rewarder of all, to send to the true, loyall, and faithfull subiect, and so with one voice proceeding from one vnitie of hart, let vs all say faithfully, God saue the Queene. Amen.

E

E EXceedings made the Miracle of Nature,
L Loue ioin'd with life, to frame a bleſſed creature:
I Ioie in each part, where wiſdome hath expreſſed,
Z Zeale in the hart, to make the ſpirit bleſſed:
A A work of worth, well worthie admiration,
B Beyond the Mount of Mans imagination:
E Eſteem'd more worth, then any worldly wonder,
T That by deſert, puts all earths praiſes vnder:
H Heau'ns bleſſe the work, wherin ſuch wonder dwel-
A As, all worlds wonder, in ſuch worth excelleth. (leth

R

R RAre is the ſubſtance of this worthie ſence,
E Expreſſing all in onely Excellence:
G Giu'ne by the heauens vnto the world a bleſſing,
I In *Fames* reporting, and in *Truthes* confeſſing:
N Neere are ſuch notes, vnto an Angells Nature,
A As makes a Queene a Goddeſſe, of a creature.

24637

The Miracle of Nature.

AMong the wonders of this Age of ours,
That Eare hath heard, or Eie hath euer ſeene:
Vpon the toppe of Honours higheſt towers,
The glorious notes of our moſt gracious *Queene*:
Through all the world, all worthely confeſſed,
Shew, neuer Kingdome in a Queene ſo bleſſed.

Firſt, for hir Birth, the daughter of a King,
And ſuch a King, as peereleſſe in his praiſe:
A bleſſed ſprig, from ſuch a ſtocke to ſpring,
As doth increaſe the honour of his daies:
And, in hir ſelfe, in more then worlds perfection,
The Art of Nature by the heauens direction.

For Beautie, but behold hir bleſſed Eie,
Where faire DIANA puts foule VENVS downe:
For Wiſedome, in true ſacred *Maieſtie*,
The worthie head of an Imperiall Crowne:
For Mercy, who ſo perfectlie diuine?
For Grace, who doth not to hir Grace reſigne?

For bountie, note hir Liberalitie,
To maintaine Right, and to relieue the wrong:
For Vertue, what true vertuous Qualitie?
But may bee ſung in hir true praiſes ſong?
For Learning, where more in a Princeſſe ſeene?
For Language, there was neuer ſuch a QVEENE.

For

For Constancy, who so immutable?
Whose loue to God, no Diuell can remoue:
For gracious speach, what Prince so affable?
To winne the hart of euery worthy loue:
For Zeale, the tryall of religious truth,
For Patience, read the troubles of hir youth.

Whose minde of truer Magnanimitie?
In daungers to disdaine the thought of feare?
whose hart more neere vnto Diuinitie?
with Patience Care, all discontents to beare:
whose Soule more full infused with Gods Spirit,
Through all the world that doth such wonder merit.

With all these blessings, from the highest Blisse,
Hir Care to keepe hir kingdome still in peace:
Shewes that hir minde is hardly led amisse,
That doth such glory to hir Crowne encrease:
That Fame doth sound, in hir best pleasing breath,
But onely Englands QVEENE ELIZABETH.

Since then that God doth with that Grace inspire hir,
That shewes hir blessed in the heauens aboue:
And all the Princes of the world admire hir,
For all the wonders worthy honors loue:
Why should this Earth liue euer to forget hir?
But in the Soule of loues Remembraunce set hir.

They

24657

The Miracle of Nature.

They that haue liu'd, could ſay while they did liue,
Subiects are bleſt in ſuch a Souereigne:
They that now liue, may well like witneſſe giue,
A gratious QVEENE doth make a glorious Reigne:
They that hereafter liue hir Grace to ſee,
May ſay on Earth, not ſuch a Queene as ſhee.

How hath ſhee kept hir Court in comlineſſe?
Hir State, in ſtate, of gracious Maieſtie?
Hir Peeres in loue, hir Church in Godlineſſe?
Hir lawes in ſtrength, hir Lords in vnitie?
Hir Peoples awe, in Loues perſwaſion?
Hir Land, in Peace without Inuaſion?

Doth ſhee giue hearing vnto graue aduiſe?
Great is hir wiſedome ſo to guide hir will:
Sounds ſhee the depth of good, or ill deuiſe?
Bleſt bee the Care, of ſuch a Princely ſkill:
Leaues ſhee the worſt? and onely takes the beſt?
Bleſt bee hir choice, ſo bee ſhee euer Bleſt.

How hath ſhee ſought to beate offences downe?
With kinde Corrections, not with Crueltie?
How hath ſhee kept the honour of hir Crowne?
With Loue and Mercy, not with Tiranny:
How hath ſhee liude, that all the world may know,
Was neuer Queene, whoſe loue did gouerne ſo.

The Miracle of Nature.

VVhat Neighbour people hath hir land relieued?
Who driuen from home, make heere their safe aboad:
And, with hir will, what people haue ben gricued?
Except they be the Enemies of God:
Within hir Lande how soone all tumults cease?
VVhile loue, and Mercy breede continuall peace.

To speake of such particularities,
As in exceedings, doe set downe hir name:
Which all, and some are singularities,
That make true *Nusique*, for the Trompe of fame:
Is meete for some heaues *Muses* to endite,
While Angels pens are fitteſt for to write.

But, as an Eie, that all farre of beholdeth,
An Excellence it can not comprehend:
Yet, what Conceit, in secret sence vnfoldeth,
It hath a Will in wonder to Commend:
Yet, when it speakes, it wincketh at the light,
As though to weake, to speake of such a sight.

So, my poore Spirit, whose harts humble Eie,
Sees by the light, that it hath power to see:
A world of worth, in wonder all so high,
As shewes, what worth aboue worlds vvonders bee:
In hir due praises can set downe so little,
As to hir Title, all is but a tittle.

24637

Yet, though mine Eie can touch nor Sunne nor Moone,
Shall I not praiſe the cleereneſſe of the Skie?
And, though my Morning bee an after Noone,
Shall I ſtill ſleepe, as though I had no Eie?
No, giue mee leaue to ſay the Sunne is bright,
Although mine Eies but dimly ſee the light.

And, though my knowledge be but Ignorance,
Compard to that, hir praiſe ſhould Comprehend:
And, ſuch a Muſe, as would hir pen aduance,
To write hir worth, ſhould but hir will attend:
Yet, let mee ſay to them that can ſay more,
England had neuer ſuch a QVEENE before.

Who would but note this foure and forty yeeres,
how Mercies Iuſtice hath hir Scepter ſwayed:
Of which no Prince, nor Emperour, that heares,
But, is with wonder of hir worth diſmaide:
Woul ſay in Soule, on earth was neuer ſeene,
Kingdome ſo gouernd by a VIRGIN QVEENE.

Now, for hir Counſaile, all admire thoſe wits,
That with ſuch wiſedome doe aduiſe hir will:
And, in hir will, thinck what true wiſedome ſits,
That is the ground worke of their gratious ſkill:
And ſay, that God, that Land a bleſſing giues,
Where ſuch a Queene, and ſuch a Counſaile liues.

The Miracle of Nature.

Some Male-contented Malecondition'd mindes,
Where priuate grudge regards no publique good:
Miſtaking Reaſon in malitious kindes,
Like Serpents hatcht of an vnkindely brood:
In hate may blot, that better loue commends,
But ſuch ill Spirits, God ſend ſpeedy ends.

I pray for few, I hope for none at all,
Indifference ſpeakes ſo truely in hir praiſe:
That, while cold feares vnchriſtian harts apall,
Faith findes in hir the Phœnix of our daies:
While humble loue in loyall harts doth pray,
That ſhee may liue vntill the latter day.

Now, for hir Treaſure, how ſhee doth beſtow,
hir bleſſed Talent, in hir Crownes behoue:
May witneſſe well, that God himſelfe doth ſhow,
Shee is the faire deere daughter of his loue:
Whom his high hand hath ouer men ſo placed,
And ſo aboue both men and women graced.

What Noble ſpirit, hath true honour proued?
But, hir ſweet Eie hath graciouſly regarded:
What vertuous ſpirit but hir hart hath loued,
And to the due of beſt deſart Rewarded:
For Princely kindneſſe, to hir humble friends,
Fame ſounds hir point, in praiſe that neuer ends.

what

The Miracle of Nature.

What ſhould I need to walke my wits about:
A world of wonder, where there is no truth:
When Truth it ſelfe, doth bring theſe wonders out,
Both in hir Princely Peereles Age and Youth:
Where olde, and young, may all and onely ſee,
How bleſt a Kingdome in a Queene may be.

I make no Care of fictions, nor of fables,
Minerua faire, and *Pallas* were but fained:
But, Truth may write in hir memoriall table,
That, ſuch a Queene in England neuer raigned:
As makes all Poets idlie ſpend their breath,
That name a Queene, but in ELIZABETH.

I cannot chuſe but wonder at thoſe wits,
That haue imployed their pennes in Poetrie:
In whoſe deepe braines, that beſt inuention ſits,
That lookes at honour with a heauenly eie:
That ſome, or all in all their ſongs and laies,
Haue not Contended for *Elizas* praiſe.

But, it may bee, they found their wits to weake,
To equall will, in writing of their wonder:
Yet ſuch as could of Earths chiefe praiſes ſpeake,
Might ſay hir praiſe, puts all Earths praiſes vnder:
And ſay no more, then all the world may ſee,
If Angell woman, on the Earth tis ſhee.

The Miracle of Nature.

Some out of *French*, *Italian*, *Dutch*, or *Spanish*,
Doe draw diſcourſes of moſt worthie Creatures:
But let thoſe Fictions, all like fables vaniſh,
To ſhew the notes, of all thoſe gratious natures:
I goe no further, then our Soueraigne Queene,
Where all in one, and one in all is ſeene.

For Vertues Grace, beeholde hir Virgin traine,
Where faire demeanours, put foule humours downe:
For Maieſtie, what Monarch doth retaine?
So graue a Counſaile to a Gratious Crowne:
And for attendaunce, let loues Muſes ſing,
A Virgin Queene, deſerues a ſeruant King.

For, truely ſound each point of ſuch perfection,
As makes a Kingdome bleſſed in a Queene:
And let but Truth confeſſe without exception,
The ſacred worth, in hir true wiſedome ſeene:
And Englands hart may haue iuſt cauſe to ſay,
Bleſt bee hir Birth, and Coronation day.

A louely Day, faire may it euer laſt,
A Sunne-ſhine Day, whoſe beames are heauenly bright:
Cleere may they ſhine, and neuer ouercaſt,
With any Clowde, that may obſcure the light:
That, in hir height of Brigtneſſe not declining,
England may ioy to ſee hir euer ſhining.

Oh

The Miracle of Nature.

Oh, could I flie with ſuch an Eagles vvings,
As, could be ſoaring in the Sunnie light:
Or, could I heere but what that Angell ſings,
That neuer Poet had the power to vvrite:
Then ſhould my ſpirit and my penne not ceaſe,
To vvrite hir praiſe, that now muſt hold my peace.

And onely praie, that hee that ſits on high,
And holds the hand of mercies maieſtie:
Our gracious God, that ſhee maie neuer die,
But in the life of loues eternitie:
Liue from the blot of fowle obliuions penne,
All faithfull harts in England, ſaie *Amen.*

FINIS.

A faithfull Subiects prayer.

O Glorious God and onely King of Kings,
Whose holie eie both heauen & earth beholdeth
And from whose Mercie all and onely springs,
The fayrest life that faithfull loue vntoldeth:
Mine humble spirit I beseech thee raise,
To giue thy glory, all eternall praise.

O gratious God among the many graces,
Wherein thy Mercie hath this Iland blest:
In whom the height of all our happie cases,
Vnder thine onely holy hand doth rest:
For our sweet, gratious, vertuous *Soueraigne Queene*:
Let our harts humble thanckfulnesse be seene.

Blesse hir O Lord with *Nestors* happie daies,
Health, wealth and peace and euerlasting pleasure:
Let Vertues loue, resound hir worthie praise,
And thy true wisedome be hir spirits treasure:
Hir greatest hopes vpon thy graces grounded,
Hir state preserued, and hir foes confounded.

Preserue oh Lord hir faithfull Counsellors,
Hir Loyall subiects, and hir true attendants:
Hir vertuous Lawiers, valiant Souldiers,
And let thine Angels be hir loues defendants:
Hir state of blisse bee Englands blessed storie,
And giue hir Soule a Crowne of endlesse glorie.

Amen. R.V.